6: Kirchhoff--31 U-4 (no date) 1895 Formosan Aborigines
101, 177 Pepo-hoan

The Pepo-huan are those Formosan Malays who accepted the fate of dependence on the Chinese intruders and gradually became Chinese in customs and outlook, without there being any mixture of blood. Yet they are distinguished physically as well as culturally from free natives living in the mountains.

6: Kirchhoff--31 [5] U-4 (no date) 1895 Formosan Aborigines
116, 101, 563, 177.72 China
636.72

The geographical distribution of Chinese, Pepo-huan and Tsche-huan is not so simple as often described: in the plain, the hilly country and the mountains, respectively. The only thing right about this is the fact that the free savages live alone in the mountains, protected by the forests. The Chinese push on step by step even into the mountains of the interior and fell the forests.

6: Kirchhoff--31 [6] U-4 (no date) 1895 Formosan Aborigines
117, 101, 177 Pepo-hoan

We hear tell of a Chinese farm on the island in the Dragon Lake, and of the apparently near-by plain of Polesia, surrounded by mountains, that is said to be inhabited entirely by Pepo-huan who not only speak Chinese, but who have completely forgotten their own tongue (Imbault-Huart, p. 286).

4:Grajdanzev--35 S-4 (no date) 1942 Formosan Aborigines
116, 101, 162, 177

"The Japanese took over from the Chinese the word 'savages' for the aboriginal tribes. At the end of 1938 the total number of aborigines was 155,900. However, only 95,400 of them are classified as 'savages' and are under the special, indefatigable supervision of Japanese police, the remaining 60,500 being 'civilized', that is, they are 'sinified', and in their outlook, customs, and occupation do not differ from the Chinese. The whole group of aborigines is divided into many tribes, among which the most important are:

Tribe	Population (in thousands) 1938
Taiyal	37.1
Saiset	1.6
Bunun	17.6
Tsuwo	2.3
Ami	50.9
Yami	1.8
Paiwan	44.5
Others	.1
Total	155.9

Many of these tribes show an increase in numbers, although much smaller than that of the Chinese on the island, but some are dying out."

7: Joest--56-57 E-5 (no date) 1882 Formosan Aborigines
116, 101

The natives live in tribal communities; [57] each tribe has a different name, and most of them have their own language. There is no common name for all of them, although they consider themselves autochtonous. I have...adopted Dr. Schetelig's method of dividing the natives into Shekwan and Chinwan (pronounced uan).

7: Joest--57 [2] E-5 (no date) 1882 Formosan Aborigines
116, 101, 144

Schetelig believes that the Chinwan and Shekwan may be divided into two distinct racial groups according to the formation of their skull; according to his theory, the former are related to the Polynesians, the latter to the Malayan group. The two groups do not seem to be related linguistically.

7: Joest--57 E-5 (no date) 1882 Formosan Aborigines
116, 101, 177, 721

The term Shekwan means half raw or half cooked. The Chinese apply this term to those aborigines who settled in the coastal regions or near the boundary. The Chinese trade with these people, among whom the custom of headhunting is practiced rarely or not at all.

The term Chinwan means raw. The Chinese apply this term to the aborigines who live in the forests and mountains of the interior.

10: Schumacher--224 [5] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 101, 144 Chin-hoan

So far it has not been undisputably established to which population group the Tschin-Huan belong; they live in the almost inaccessible mountains of Formosa.

10: Schumacher--225 [2] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 101 Chin-hoan

Many scholars, and especially members of the Academy of Science of San Francisco which had sent a fieldworker to Formosa, hold the opinion that the Tschin-Huan comprise various tribes.

11: Haguenauer--29 T-3 (no date) 1929 Formosan Aborigines
116, 101, 161, 657

The seiban [MC: completely unacculturated natives] are divided into eight large tribes: the Tayal, Saisat, Tchou, Bunun, Paiwan, Puyuma, Amis and the Yami. The total population is only 134,000, and that is very small for such a large territory.*

* The map [MC: see category 102 page:facing 25] shows the location of these eight tribes. The Tayal are divided into the Tayal and the Sedjiek. The Tsarisen speak a language which is similar to that of the Paiwan.

The tribes that I have just named are distinguished by somatological characteristics, language, social organization and customs. They have nothing in common except the system of administration, to which they were subjected by the Japanese.

15: U.S. Navy --23 [4] (no date) 1944 Formosan Aborigines
116, 101, 162

Table 19: Aboriginal Population by Tribes, 1935 and 1938

Tribe	No. of settlements	Dec. 1935 Population	1938 Population
Taiyal	181	35,639	37,100
Saiset	12	1,482	1,600
Tsou	20	2,167	2,300
Bunun	185	17,757	17,600
Ami	83	48,237	50,900
Paiwan	172	43,460	44,500
Yami	7	1,695	1,800
	561	150,438	155,800 "

16: Müller--228 [3] U-3 (no date) 1910 Formosan Aborigines
116, 101

When we sum up the common and the individual characteristics of all the aborigines of Formosa we find that they are divided into nine groups:

1. Ataiyal Group
2. Vonum Group
3. Tso'o Group
4. Tsarisen Group
5. Paiwan Group
6. Pyuma Group
7. Amis Group
8. Pepo Group
9. Yami Group (Botel Tobago)

It must be remembered, however, that there are subdivisions within each group, in accordance with differences in families, tribes, and combinations of tribes.

16: Müller--229 U-3 (no date) 1910 Formosan Aborigines
101,177 Saisett

Only a small part of the Pepo, the Saisiett tribe, has retained their original characteristics to this day.

16: Müller--229 U-3 (no date) 1910 Formosan Aborigines
116, 101, 177, 609 Pepo-hoan

Among the groups listed...[MC: see previous paragraphs in 101 for the author's group division of the aborigines.] the Pepo no longer have the external characteristics of the aborigines; in their manner and customs they have become culturally assimilated by the Chinese to such an extent that today it is hardly possible to distinguish between the two. They live in the eastern and central districts of the island, and a large number of them also inhabit the western plains. They are on friendly terms with the Chinese, although on the whole the two groups do not actually intermingle. This explains the name given to them by the Chinese, Pepo-hoan, that is, natives of the plain. Only a small part of the Pepo, the Saisiett tribe, has retained their original characteristics to this day.

16: Müller--229 [2] U-3 (no date) 1910 Formosan Aborigines
116, 101, 177

Another distinction made by the Chinese between groups of natives is that of Seiban and Jukuban; the first refers to those natives who remained independent, the second to those who had become subjugated. The latter includes, besides the Pepohoan, the Pyuma and Amis groups; although these have not been assimilated entirely by the Chinese, they nevertheless show a certain degree of civilization.

16: Müller--238 U-3 (no date) 1910 Formosan Aborigines
116, 101, 197

[MC: A comparative table of numbers from 1 to 10 in the various Formosan Aboriginal dialects has been omitted from the files. However, the tribal classification system on which this table was based has been included below. This table was obtained by Müller from a Japanese who lived in the interior of Formosa and is not the result of Müller's own research.]

Ataiyal.....	A)	Ataiyal	(W)
	B)	"	(O)
	C)	"	(Taroko)
Vonum.....	D)	Vonum	
	E)	"	
	F)	"	
Tso'o.....	G)	Tso'o	(N)
	H)	"	(S)
	I)	"	
Tsarisen.....	J)	Tsarisen	
Paiwan.....	K)	Paiwan	
Pyuma.....	L)	Pyuma	
Tsarisen.....	M)	Taroma	
Amis.....	N)	Amis	
Pepo.....	O)	Saisiett	
Yami.....	P)	Yami	

Pepo.....	Q)	Makattao
	R)	Siraiya
	S)	Loa
	T)	Poavosa
	U)	Arikun
	V)	Vupuran
	W)	Pazzehe
	X)	Taokas
	Y)	Ketanganan (1)
	Z)	Kareowan
	A)	Kuvarawan
	B)	Pepo

(1) Ketangapan?

17: Norbeck--3 (no date) 1950 Formosan Aborigines
101

"The Seiban are usually classified into nine tribal groups, with a large number of subtribes, often with little or no political unity."

17: Norbeck--3 (no date) 1950 Formosan Aborigines
116, 101, 175, 177

"The Japanese classify the Formosan aborigines into two groups, representing neither ethnic nor tribal divisions: the Seiban ('wild' or 'raw' aborigines) and the Jukuban ('civilized' or 'ripe' aborigines). These terms are taken over from the earlier Chinese Sek-huan and Chin-huan. Both groups originally fell under the classification of 'wild aborigines,' but with acculturation through the centuries from China, Holland, and Japan a number of the tribes or members of tribes (the present Jukuban) largely abandoned their native cultures and languages, and, adopting principally Formosan Chinese culture, lived in amity with the Chinese, Hakkas, Japanese, and other nonnative residents of lowland and coastal Formosa. The Seiban, however, persistently resisted the advance of the more highly developed cultures and continued their life essentially unchanged in the security of the mountainous area of the interior. They remained fierce and unyielding, making frequent head-hunting forays, so that the Chinese, as a protective measure, were obliged to establish guard lines in various places. After Japanese occupation these guarded areas were elaborated, strengthened, and enlarged into one line encompassing most of interior Formosa. No real conciliatory progress was made by the Japanese until the late nineteen twenties. From Japanese material at hand it appears that the practice of head-hunting has almost, if not entirely, been abandoned, but that complete acculturation has not been achieved so that the Seiban remain at a primitive cultural level. Information on the post-war situation is lacking."

17: Norbeck--3 [2] (no date) 1950 Formosan Aborigines
116, 101, 131 Atayal

"The Seiban are usually classified into nine tribal groups, with a large number of subtribes, often with little or no political unity. One of the largest units is the Atayal, composed of a considerable number of more or less independent and sometimes feuding subgroups which inhabit the extremely mountainous area of the north interior, an area comprising approximately one-sixth of the total island."

18: Kakyo--64 E-2 (no date) 1899 Formosan Aborigines
116, 101

When the question is raised whether the aboriginal inhabitants living in the mountains of Central Formosa and on the eastern and western plains, in scattered groups, and called Dojin by the Chinese, are the descendants of one ethnic family or of several, we do indeed find that the Chinese for a long time past have distinguished Seiban and Jukuban; but this grouping is political, being a distinction between independent and subject tribes, and does not signify a difference of origin.

To determine this origin, one must not limit oneself to treating the origin of the Formosa savage alone. All the tribes and peoples living in the less immediate surroundings of the island must be examined, their distinctive features recorded and the common points of accord investigated. But we will postpone these considerations for a later occasion and limit ourselves today to throwing some light on the peculiarities of bodily structure, the customs and the intelligence of the savages living on Formosa and, on this basis, undertake their grouping. When we seek, in this way, the features common to all and, on the other hand, examine the special features of individual groups, a division into tribes and families does not prove difficult. Although this does not prove that they had a common origin, the division I have made may nevertheless correspond to the facts.

18: Kakyo--64-65 E-2 (no date) 1899 Formosan Aborigines
116, 101, 174

If we start with the assumption that the Formosa savages do not all descend from the same ancestors, that they have not all resided in the same place, that they also have branched off at different times and have changed their places of residence, that in the course of time they have then mixed with each other and, in separate groups, have adopted the same customs and usages, and that as a result new [65] tribes have been formed, then it would appear that to investigate the features common to all and to trace the origin of the individual tribes is the best ground work for an investigation of a possible common origin.

If one proceeds according to these principles, one arrives at a division into four main groups with eight tribes, and 24 subsidiary divisions. To make this clearer I append a table.

First Group: Altdaiyar

First Tribe: Altdaiyar

First Division Tagare Aldaiyar

Second Division Daiya Aldaiyar

Second Group:
Nakuijo

First Tribe: Vonum (Nuwannwan)

First Division Matsuwa Vonum

Second " Rakubishan Vonum
Third " Sekukun

Second Tribe: Tsono

First Division Tsono Omiya

Second Division Tsono Oiye

Third Group: Kadas

First Tribe: Tsalisen

Second " : Paiwan

First Division Palisalisao

Second " Tepomaku

Third " Pakulkal

Third Tribe; Puguma

Fourth Group: Tanas

First Tribe: Amis

First Division Kawanan Amis

SecondDivision Kaele Amis

Second Tribe: Behpo

First Division Tatsuo

Second Division Shiraiya

Third Division Roa

Fourth " Pazchhe

[66] Fifth " Hinapabosa

Sixth " Taokasu

18: Kakyo--65-66 E-2 (no date) 1899 Formosan Aborigines-4
116, 101

Seventh Division Ketaganan

Eighth " Kubawaran

Ninth " Amtonra

All these names are those applied to the individual tribes, etc., by themselves in part, and in part by others. The terms have in part a direct, and in part an indirect significance. "

18: Kakyo--73 E-2 (no date) 1899 Formosan Aborigines
116, 101, 161, 177

The Pepohan of Formosa are dying out. The Besha, who live in the plains of Polisia, in a district cut off by natural boundaries, numbered 120 fifty-one years ago, according to the account of a Chinese official. Gradually their community dissolved, and at the present time only 11 Besha are living, scattered among various tribes.

The Matoska savages living in the surroundings of Kagi, in whose district the Dutch formerly had set up a school, at the time of the Tei dynasty formed one of the largest native communities of Formosa. According to an original document of 1639 they numbered 3,000. But since they have lived together with the Chinese, their number has been sinking steadily. According to their traditions, they numbered between 800 and 1,000 one hundred years ago. Now only 200 of them are known.

19: Guérin and Bernard--549 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197

One important point is the localization of the tribes on the soil to which they retreated. With the exception of slopes which are used for cultivation, and the thickets which are in the immediate vicinity of the villages and hamlets, the territories of the aborigines are very confused. Several clans use them for hunting; those in the east have a right of passage, which enables them to approach the Chinese frontier. And yet there are certain boundaries, which are rarely crossed. These barriers are essentially of a moral nature, and they are due to the linguistic differences existing between neighboring tribes. Let us add that there are always water-courses which form a corresponding frontier. However, these were purely a nominal obstacle at the beginning ....

The distinctive characteristic of the savage state is a wide diversity of language in a small area, and we find this on Formosa. But in spite of this diversity, and a few differences in costumes and customs which are really due to typography or surroundings, the family characteristics stand out in relief.

19: Guérin and Bernard--550 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197

In general each tribe has its dialect on Taïwan which is often incomprehensible to the neighboring clan; but there is one notable exception. [MC: see succeeding notes in 101 for discussion of Tayal.]

19: Guérin and Bernard--550 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101 Atayal

There are sixteen or seventeen Tayal tribes. They are: on the east and adjoining the sea, south of Sau-o-bay, the Tapéhan, then the Katasiek. Parallel to them but farther west are the Menibo, the Mouïaou, the Sélamaou, the Kaïaou, and the Kouan. As we approach the Chinese frontier we find the Takassan, the Kakaougan, the Kéouï, the Lahaou, and the Tétounan. And finally along this frontier are the Tangav, the Takoham, the Malipa and the Malikouan. This circle is limited by Chinese on the western and northern sides; by the Taoussaï and Taïoukou on the east, and by the Kalapaï on the southwest.

19: Guérin and Bernard--551 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101

From the geographical point of view, the Taoussaï and the Taïoukou complete the Morrisonien [MC: i.e. the area around Mt. Sylvia or the northern mountain area. The authors have here confused Mt. Morrison with Mt. Sylvia.] center, but they have a different language;[MC: from that of the Tayal] they fight each other, the Kaiaou, the Sélamaou and the Mouiaou.

19: Guérin and Bernard--551-552 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197, 304

The Bouiok are in the interior, and they only have some frontier camps. Their dialect is a peculiar one, so they use the Tayal idiom when they want to talk with the Chinese. Their women only have their foreheads tattooed, while the men are the first ones that we have seen with a supplementary tattooing pattern on each side of the chest. [552] We had been told that the Bouiok were a scaly people, and it is true that a great many of them have skin diseases.

19: Guérin and Bernard--552 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101

There are six tribes between the territory of the Bouïok and the windings of the river whose mouth is at Héoulang; they are the Meïanhan, the Kabouron, the Baoukéton, the Makama, the Kaou-lo and the Shabagala. They still speak a language which is derived from the Tayal, but they use a number of words which are foreign to this idiom.

19: Guérin and Bernard--552 G-3 (ca. 1866) 1868 Formosan Aborigines
101 Tsuo

Between the rivière Noire and the Pakan are the Tsoo, who are also called the Tibou-la, as that is the name of their largest village.

19: Guérin and Bernard--552 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 304, 609

There are two rivers which empty into the sea near Taika and at Lokan; they serve as barriers to the powerful Ata-bou tribe, which has its own language. It is feared by the Chinese and by the aborigines in the south. The men of this tribe have their faces tattooed with the same designs that we have already seen, and then they also use horizontal arabesques on it.

19: Guérin and Bernard--553 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 304, 609

Still within the limits of the two water-courses, [VMM: the rivière Noire and the Pakan] we find the aborigines of Sibou-koun and those of Kanagou. Each of these tribes has its own dialect. Tattooing and the hatred of the Chinese are characteristic of them. The territory of these two tribes extends to the eastern slope.

19: Guérin and Bernard--564 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 619

There has never been any federation of tribes, and the only link is the language.

Formosan Aborigines-1

19: Guérin and Bernard--facing 632 (ca. 1866) 1868
116, 101, 102

EXPLANATION FOR MAP BY GUÉRIN AND BERNARD

[MC: The purpose of this map by Guerin and Bernard was to indicate the locations of the various aboriginal tribes mentioned in the text. The map is apparently taken from English Admiralty charts and appears to be inaccurate as to the longitude of the island and its coastal configuration. The chief defect however, is the apparent confusion of Mt. Morrison with Mt. Sylvia, the latter being entitled Mt. Morrison on the map whereas the real Mt. Morrison is located in the south. This adaptation of the author's map is reduced somewhat in size and includes only the main features and locations of the tribal groups, omitting the names of most towns and bodies of water. The line of dashes indicates the approximate limits of the territories of the aborigines and Chinese. The dotted line divides the region of the plains from that of the mountains. The altitudes are in English feet.]

19: Guérin and Bernard--550 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 171 Atayal

In the northern third of the island there is a group of aborigines which belong to various denominations, obey independent chiefs and are not jointly liable, although they live peacefully and share their hunting territories and frontiers. The whole agglomeration speaks the same language, although a few idioms reveal that there are different tribes. We shall call this group the Morrisonien, for the peoples composing it live on the slopes of this alpine region. [VMM: The authors seem to have mistaken Mt. Sylvia for Morrison] A simpler term would by the Tayal, and we are glad to borrow it from their idiom. Although this idiom does not resemble that of the island of Luzon, the analogy of the words Tayal and Tagal is worthy of note; the latter is the generic name of the inhabitants of the Philippines.

20: Alvarez--250 [2] (no date) 1927 Formosan Aborigines
116, 101, 144

"The aborigines of Formosa are, we think,of Malayan origin. They constitute seven groups, with the following names: Atayal, Bunum, Tsu-u, Tsalisen, Pyuma, Amis and Paiwan. [MC: see map, category 102, p. 247] They represent a racial unity from the anthropological and ethnological as well as linguistic points of view. Physical differences exist only between the Atayal and the Bunum, and between these and the Paiwan."

20: Alvarez--253 (no date) 1927 Formosan Aborigines
116, 101

"The tribes of the northern section of the island [MC: call] themselves Atayal. In the centre, the east, the west and far into the south there are found the groups named Amis, Pyuma, Bunum, Tsu-u, Tsalisen and Paiwan. Of course, the branches are divided into several tribes, subtribes, clans, and so on, and each one has a distinguishing title of its own. The northern tribes bear the name Atayal, while those living in the south, yet belonging to the same group, call themselves Tayal. And the inhabitants of nine Atayal villages situated at a short distance from the Chinese villages of the Prefectura Shinchiku call themselves Saisset."

20: Alvarez--253 [2] (no date) 1927 Formosan Aborigines
116, 101

"Many savage tribes are found in the neighbourhood of the vast and rich plain of Central Formosa, situated between the mountains called Posia or Polisia by the Chinese. Those who occupy the east and the south call themselves Bunum. Some of them also call themselves Buhuan, or Kantaban. The Chinese apply the name of Chui-huan, viz., savages of the water, to the inhabitants of four villages situated on the borders of the lake called Candidius by the Europeans, and jitsu getsutan, viz., lake of the floating sun and moon, by the Japanese. Other neighbouring settlements are named Siek-huan, viz., mature, or civilized savages. Of course, this appellation is given indiscriminately to all the tribes which have been influenced by the intercourse with their higher civilized Chinese neighbours."

"The Chinese call Alisan-ban, viz., savages of Mount Alisan, the Tsu-u, who live in the surroundings of this mountain, in front of the District of Kagi. The Tsalisen of the mountains in front of the Port of Takao are styled ka-lé-lang by the Chinese (4). This

4. According to the highly authorized Chinese dictionary (Kang-hi), the two signs... mean 'ugly wooden figures used to make dollies'. They are called Kalé-hi in Formosa. Such Kalé-hi are made for the purpose of exorcising the devils, when somebody suddenly dies. This name 'ugly figures' seems to have been applied by the first Chinese invaders to the savage tribes of Formosa.

word signifies a mountain situated in Asia, inhabited by uncivilized races of non-Chinese origin. The word is doubtless synony-[254]mous with Che-huan, viz., barbarous, uncivilized, not yet mature, a term too very often used to designate the Igorrotos of Formosa.

Ka-lé is, therefore, not of Formosan origin, as has been asserted by some students. No relation seems to exist between this name and the mountain of the same name worshipped by the Malayans.

The next to be mentioned are the Amis of the vast eastern plain, who are subdivided into Amis of the North and Amis of the South. Their neighbours are the Pyuma, who do not differ widely from them.

20: Alvarez--253-254 (no date) 1927 Formosan Aborigines-2
116, 101

The southernmost section of the island is occupied by the Paiwan. They are subdivided into the following great branches: Chakuvukubum, Pakurukul and Parizarizao. Several tribes of the stock have reached a relatively higher degree of civilization, due to the permanent contact with the Chinese."

20: Alvarez--254 (no date) 1927 Formosan Aborigines
116, 101, 609

"The Atayal of the villages Linmongan, Urai, Pesia, and others, situated in the neighbourhood of the capital of the island, apply the nickname Bunbukan to the Chinese. This word probably signifies 'foreigner' 'inhabitant of the plains', in opposition to Atayal or 'mountaineer'. The Tsalisen of Kapiangan, Tukubul, Kananigan, Kulalut, in front of the port of Takao, surely express analogous ideas by giving the name Pairan (5) to the Chinese."

5. Or Paragas, as the Chinese are termed by the Paiwan.

116, 101

Groups	Sub-groups	Some Tribes
Atayal.....	N. Atayal	Gaogan
		Marikouan
		Keito
	S. Tayal	Taruko
		Nansei
		Musia
C. Bunum.....		Tandai
		Sibukun
		Gundai
W. Tsu-u.....		Alisan
		Kanabu
Amis.....	N. Amis del	Mokkui
	S. Amis del	Siukoran
		Pilam
SE. Pyuma.....		Pilam
		Chipon

20: Alvarez--254 [2] (no date) 1927 Formosan Aborigines-2
116, 101

Groups	Sub-groups	Some Tribes
W. Tsalisen.....		Simosan
		Kali
S. Paiwan.....	Chakubukubun	Botan
	Pakarukal	Kosun
	Parizarizao	Subon "

20: Alvarez--254 [3] (no date) 1927 Formosan Aborigines
116, 101, 131

"The territory occupied by the seven tribes, or branches mentioned above [MC: see preceding paragraphs in categories 116 or 101] embraces nearly seven thousand two hundred square miles, viz., the half of the total area of the island."

20: Alvarez--254-255
116, 131, 101

(no date) 1927

Formosan Aborigines
Tayal

"The Atayal have a much greater extent of territory (about 3000 square miles) than any other distinct branch of the Formosan [255] aborigines. They are most ferocious and dreadful head-hunters. They use also the art of tattooing in great scale. The Ocean constitutes the eastern border of their home. In the north, they are neighbours of the Chinese. The capital Taihaku, or Taipeh is about four leagues distant from the first villages of the Atayal. Their western neighbours are likewise Chinese. In the south they live adjacent to the Bunum. And in the south east, they are neighbours of the northern Amis."

20: Alvarez--255 (no date) 1927 Formosan Aborigines
116, 101, 131 Bunun

The Bunum are hill tribes of the centre. They occupy a strip of 25 leagues of the central range, especially north of Mount Morrison (4290 m.). The territory west of them belongs to the Tsu-u, whose western neighbours are also Chinese."

20: Alvarez--255 [2] (no date) 1927 Formosan Aborigines
116, 131, 181, 101 Ami

"The fertile eastern sea-shores, about forty leagues in extent, form the home of the Amis. The latter generally are of friendly manners and peaceful customs. This section of the island is still to be invaded by the Chinese and Japanese."

20: Alvarez--255 [3] (no date) 1927 Formosan Aborigines
116, 101

"To the south, [MC: of the Amis] also close to the sea-shores, are found the Pyuma. Their home is a very small territory. To the north, they reach the Bunum and Tsalisen. The northern neighbours of the latter are the Bunum. To the west of the Tsalisen are found colonies and villages of the so-called Pepo-huan. And to the south live the Paiwan. This branch reaches the southernmost section of the island. Their eastern neighbours are named Koalut and Botan. Both are extremely warlike and notorious, for they are regarded as the murderers of the ill-fated shipwrecked crew of the North American bark Rover, in 1867; and in 1871 they murdered part of the shipwrecked crew of the Miyako. To the west are found the Siek-huan, viz., civilized savages, a plain and most sociable people."

21: Asai--1 L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 144

"There is sometimes misunderstanding and confusion in the terminology of Formosans and Formosan tribes. Most of the present day inhabitants of Formosa are of Chinese stock from Fukien and Kwantung provinces, many of them Hakka Chinese. The original inhabitants, the aboriginal groups of Formosa, are of Indonesian stock. They belong to the Indonesian stock both physically and culturally. They number about 140,000 and this figure is relatively stable. They are generally divided into 13 tribes: Atayal, Saisiyat, Sedeq, Bunun, Tsou, Kamakanabu, Saaru, Ruka, Paiwan, Puyuma, Ami, Yami, and Siroiya."

21: Asai--1 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 174, 197

"Each of these tribes [MC: 13 Formosan aborigine tribes. See preceding paragraph in category 116] uses a different dialect, but the dialects belong, of course, to the common Indonesian language. The dialectical differences are great enough, however, so that the individuals of different tribes cannot understand one another. This indicates that since they immigrated into the Island, they have lived in separate communities and there has not been much communication between the groups. There are also divergent cultures in the different tribes."

21: Asai--9 L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 144

" 'It is a well known fact that there lives an Indonesian race on Formosa, and it is called by the Japanese Ban-zoku or Takasago-zoku, which includes Indonesian aboriginal tribes not only on Formosa, but also on this small island Botel Tobago. According to the classification of the Aboriginal Department of the Formosan Government General they are divided into 7 tribes (or divisions), namely, Taiyal, Tsou, Saiset, Bunun, Paiwan, Ami and Yami, but linguistically we must expect more divisions. [MC: see category 197]"

21: Asai--9-10 L-5 (1935-46) 1950 Formosan Aborigines-1-2
116, 101, 197

"[MC: linguistic subdivisions of Formosan Aborigines]
a. Living Languages:

1.	Ataiyal	Northern
2.	Sedeq	Northern
3.	Saisiyat (or Saiset, Saisirat)	Northern
4.	Bunun	Central
5.	Tsou	Central
6.	Kanakanavu	Central
7.	Saaroa	Central
8.	Rukai	Southern
9.	Paiwan	Southern
10.	Puyuma	East coast
11.	Ami	East Coast
12.	Yami	Botel Tobago Is.

'b. Half-dead Languages: These people are bi-lingual: speaking Chinese and their proper Indonesian languages. They speak their proper Indonesian languages among the tribesmen to a limited extent and it is feared their languages will disappear in the near future.

1.	Kavalan	Northern
2.	Pazeh	Central west coast

3. Thao	Central [10]

'c. Dead Languages:

1. Ketagalan	Northern
2. Taokas	Northern west coast
3. Papora	Northern west coast
4. Babuza	West coast. It is called Favorlang by the Dutch missionaries.
5. Siraya	Central west coast. It is the language of the Bible translation of Gravius and the vocabulary of Utrecht MS Makatao and Taivoan belong to this group."

22: Wiedfeldt--7 F-5 (1913) 1914 Formosan Aborigines
116, 101, 161 Atayal

Yielding to the pressure exerted by Chinese immigrants, the "savages" of Formosa have evacuated the western plain, and have withdrawn to the mountainous country of the interior and the eastern coast, with the result that they occupy about 17,000 of the 34,700 square kilometers of the island's area. At present, their number is estimated at 120,000, and they are said to be divided into nine tribes, which vary as to composition, language, and customs.

22: Wiedfeldt--7 [2] F-5 (1913) 1914 Formosan Aborigines
116, 101, 161, 177 Atayal

The largest and most vigorous of these [MC: Formosan Aborigine] tribes is that of the Atayals. This tribe is estimated as consisting of 30,000 persons occupying 7,700 square kilometers, and has deliberately remained aloof from foreign influence. They call themselves Atayals, which in their language means persons of the same kind, presumably in the anthropological sense.

22: Wiedfeldt--7-8 F-5 (1913) 1914 Formosan Aborigines
116, 101, 177 Atayal

The Atayals are said to consist of 24 tribes. I became better acquainted with the two tribes living along the frontier: the western [8] Schimptonoff, or Bedonoff, and the eastern Taroku, or Toroku. The former are called by the Chinese Sensanban, or Kappansan, which means in German the fore mountain savages; the latter are called Bokkui. I have not been able to find out anything about the meaning of the other names. Both tribes have stubbornly resisted all cultural influences coming from the Chinese, the Japanese, and the other savages, and they have vigorously opposed the advance of the Japanese. After a violent struggle, the Schimptonoff have for four years been kept within the Aiyu line. This is the fate that lies ahead for the Toroku in the struggles now threatening.

22: Wiedfeldt--8 [2] F-5 (1913) 1914 Formosan Aborigines
116, 101, 161 Atayal

The Schimptonoff, [MC: also called the Bedonoff tribe of the Tayals] whom I investigated more thoroughly, because my work kept me in their district a longer time, are about 1800 strong. Some almost extinct neighboring tribes have fused with them, so that they now number about 3,000 individuals. Including their hunting grounds, they have an area of around 80 square kilometers. They are composed of 52 clans. Every clan has an average of 12 to 15 families, and every family consists of 4 to 5 persons. It is calculated that there are 2500 individuals of the Taroku.

22: Wiedfeldt--26-27 F-5 (1913) 1914 Formosan Aborigines
116, 101, 641, 619 Atayal

If the judicial function holds second place in the clan, in the tribe it holds first place in scope, although in importance it is inferior to the political activity of the tribe. Among the Schimptonoff, the members of the tribe are called koto-ro-ryong, [27] people living along the same great river. Among the Taroku, they are called koga-ru-gaya, people with the same customs. As the names indicate, the common bond of the tribe is not blood relationship, but the fact of occupancy of the same territory, or the fact that they have the same political and judicial customs.

24: Anonymous--92 [2] U-3 (no date) 1892 Formosan Aborigines
116, 101

Far in the interior of the mountains lives a people who resemble monkeys; they are not quite three feet tall, that is four English feet. If they see someone coming they climb to the top of the highest trees. If one tries to catch them they hide behind the leaves and draw their cross-bow, aiming it at the enemy.

31: Hofmann--618-619 N-3 (1909) 1912 Formosan Aborigines
116, 101, 177, 291, 721 Tsou

During our expedition through the forests we occasionally saw some of the natives who had come here to hunt or merely from curiosity. [619] They are a shy people, short, with beautiful bright eyes; they are clothed in deerskins, leaving their arms and legs bare. These are members of the Tsou tribe. The word tsou is equivalent to human being, but they do not apply this term to any other people, neither the Malayans nor the Chinese and Japanese. They are, comparatively speaking, quite civilized; I was told that they had given up headhunting several centuries ago, but this is probably due to the influence of a foreign culture more than moral conviction. There has been no perceptible progress in their culture. Since they are numerically inferior to the other tribes and since they are constantly at war with the neighboring tribe, the Hosha, they are probably forced to accept the rule of the Japanese.

34: Del Re--7-8 U-4 (no date) No Date Formosan Aborigines
116, 101

"It is now generally accepted by ethnologists that the savage tribes of Formosa (Taiwan) belong, racially, to the Indonesian race while linguistically they are a group of the Austronesian family. Among the Japanese they are known by the generic name of Banzoku or Takasago-zoku. Literally, the first means alien (ban) tribes (zoku), the second, tribes of Takasago (the ancient name given to Taiwan). These have further been divided (by the Japanese) into two categories; Seiban ('raw' savages) and Jikuban ('ripe' savages). The former live for the most part among the mountains of the interior or along the East coast of the island, generally in reservations, and have largely preserved their ancient languages and customs: the latter are sinicized and frequently indistinguishable except to the expert, from the Hakkas, Cantonese and Amoy Chinese who at various periods emigrated to Formosa. The noticeable linguistic, cultural and ethnic differences between many of the tribes have led to the surmise that, in general, the inland island tribes had their original homes somewhere on the South-Eastern Asiatic continent, while the [8] Yami of Botel-Tobago and, possibly some of those inhabiting the Eastern coast, came from Austronesia. Whatever the true facts may be, it is certain that they represent various strata of Indonesian peoples having different levels of culture, who in remote times settled in Taiwan, which lies at the Northern end of the Indonesian territory."

34: Del Re--8 [1] U-4 (no date) No Date Formosan Aborigines
116, 101, 103

"The Aboriginal Department of the Japanese Government General of Taiwan divided the Seiban into seven groups viz: (i) Tayal, (ii) Saisyat or Saiset (North), (iii) Bunum, (iv) Tsou (Centre), (v) Paiwan (South-East), (vi) Ami (East), (vii) Yami (Botal-Tobago island, Jap. Kô-tô-sho). To these should be added the following sub-groups: (Ia) Sedeq, (IV a) Kanakanavu, (IV b) Saaroa, (V a) Rukai, (V b) Puyuma. (1)"

1. See map.

34: Del Re--11-12 U-4 (no date) No Date Formosans-Aborigines-1-2
116, 101, 131, 103 Yami

"The small coral island of Kô-tô-sho (island of the red heads), exclusively inhabited by Yami, has an area of about 45 square miles and lies between Formosa and the Philippines at a distance of 45 miles and lies between Formosa and the Philippines at a distance of 45 miles from the S.E. coast of Formosa. According to the census of 1934 it had a population of 1682 including a few Japanese policemen and their families. The name of Yami appears to have been due to Dr. R. Torii who, on visiting the island in 1897, reported that, when asked the name of their tribe, the savages replied; 'Yami Kami' (Yami we), kami being the personal pronoun used exclusively to denote the first person plural. Later investigations have shown, however, that the Yami have merely accepted the name given them by the Japanese. It should be added that the Western name for the island (Botal-Tobago) first appeared in Robert Broughton's map of the N. E. coast of Asia and the Japanese Islands (Weimar, 1805). Sanson d'Abbeville's map of the Philippines (1654), gives Tabaco Xima, the latter word being obviously the transcription of shima, (island), which also appears on an old Japanese chart of (?) 1607-08. In Chinese maps of the Sung Dynasty it is called Tabako or Tambako but later, in the Ching Dynasty, it appears as An-tau-su, pronounced by the Japanese Kô-tô-sho. XVIIIth [12] century maps give its name as Botrol (1720) and Bottol (1792), the latter names being derived from Botol and Buturu, by which it is known to the Puyuma and the Ami tribes of the East coast of Formosa, geographically nearest to it. From the evidence

34: Del Re--11-12 U-4 (no date) No Date Formosans-Aborigines-2
116, 101, 131, 103 Yami

available Dr. Asai concludes that 'Tobago' comes from the Chinese via Japan, and 'Botal' direct from the aborigenes, and that the two names were subsequently combined by Western cartographers, possibly to avoid confusion with the other island called Tobago in the British West Indies."

34: Del Re--12 U-4 (no date) No Date Formosan Aborigines
116, 101, 171 Yami

"Compared with other Formosan tribes, the Yami occupy numerically, a somewhat insignificant place more than compensated, however, by the fact that they constitute a remarkably interesting and original ethnographic unit divorced linguistically and culturally from those found on the main island, and revealing considerably developed cultural patterns."

35: Collingwood--138 D-2 (1866) 1867 Formosan Aborigines
116, 101, 177 Sek-hoan

"These people [MLB: occupants of a village on the southern side of Sano Bay] are called by themselves Kibalan, and are, I believe, known by the Chinese as the tame aborigines, in contradistinction to the raw savages which dwell on the mountains, and on the east coast more particularly. These latter are at deadly enmity with the Chinese; while the Kibalan live in close proximity, though isolated from them. An officious half-caste among them informed us that there was another village close by; so, guided by him, we proceeded about a furlong along the beach, but were rather disgusted to find it a Chinese village, differing in no respect from other dirty Chinese villages."

36: Dodd--69 U-2 1865 (1885) Formosan Aborigines
116, 101

"It is my present object to give a description of the aboriginal tribes living in the hills in rear of Banca extending in various directions towards Sû-oh Bay on the East coast, and more especially of those tribes living nearest to the western borderland in the neighbourhood of Kŏt Chiu formerly a Chinese border outpost, as well as of those residing in the mountains at the back of San Ko Yeng and to the East also of To Ko Ham extending down to the 'Sylvian and Dodd' ranges in the vicinity of the 'Petroleum Wells' discovered by myself in the spring of the year 1865."

37: Steere--302 S-3 (1873-74?) 1875 Formosan Aborigines
116, 101, 162

"The aborigines of Formosa naturally fall under two divisions: First, the ancient inhabitants of the great plains to the west, who possessed some of the elements of civilization, and who, from their exposed situtation, soon fell under the dominion of the Chinese, when they entered the island, over two hundred years ago. They are now found scattered nearly the whole length of the island, and generally driven back from the rich lands that were their ancient inheritance, to the sterile and hilly lands near the foot of the mountains, where they are subject to continual attacks from the savages. They have frequently migrated to rid themselves of unpleasant neighbors, both Chinese and savages, and there are known to be large colonies of them who have penetrated the mountains, and have settled in unknown valleys on the east coast. They are generally known by the name of Pepo-whan, which, literally translated from the Chinese, means barbarians of the plain, and demonstrates the fact that the Chinese found them inhabiting the plains on their arrival. A large division of the Pepo-whan, near the center of the island, who still speak their native language, are called Lek-whan--ripe or cultivated barbarians. At the time of the Dutch occupation there were several tribes or nations of this people, each speaking its own language."

37: Steere--302-303 S-3 (1873-74?) 1875 Formosan: Aborigines
116, 162, 101, 177 Chin-hoan

"The second great division of the aborigines of Formosa is of those who are still wild and savage, and who inhabit the steep and rocky mountains running through the east part of the island. They occupy about half of the island, but their territory, where it has been visited, is steep and rocky. They are probably but little changed by [303] their intercourse with the Chinese, and there may be tribes who have not yet heard of the Chinese. The gradual advance of the Chinese in their search after timber and cultivable lands has no doubt caused wars among the different tribes, by crowding the more exposed tribes back upon those behind. They are divided up into many small tribes and nations, but their languages, as well as the general customs of tattooing and of cutting off and preserving the heads of their enemies, point to their descent from a common stock. They live much by hunting, but cultivate their steep hill-sides in millet, sweet potatoes, tobacco, etc. They are known by the general name of Che-whan--raw or unripe barbarians. Of those visited, I have called those living east of the Lek-whan settlement of Polisia, by the common name Che-whan, while the others are designated by their tribal names of Tsui-whan and Kale-whan."

37: Steere--305 [I] S-3 (1873-74?) 1875 Formosan Aborigines
116, 101, 131, 162, 578, 721 Sek-hoan

"The Lek-whan, a large division of the Pepo-whan, living near the center of the island, seem to have originally come from near Chang-wha. A few miles to the north of this city there are still toward two thousand living in the towns of Loisia and Toasia, though, like the Pepo-whan near Taiwanfu, badly in debt to the Chinese. There is a large settlement of them in a mountain valley, two days' journey to the east of Changwha, called Posia or Polisia, to which, according to their own account, they began migrating forty or fifty years ago, and they are still going, there now being some four or five thousand there. This valley is entirely surrounded by mountains and forests inhabited by savages. They are nominally at peace with these, and pay them a yearly tribute of rice and cattle, but in spite of this they are continually losing their lives from attacks by the savages, some twelve or fourteen persons from the valley being killed annually, while at work in their fields or fishing or hunting. The only news of the manner or cause of the loss the friends and relatives receive, being often the headless trunk lying where it fell."

37: Steere--307 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 101, 131, 142, 621, 291 Chin-hoan

"The savages that I visited east of the Lek-whan settlement of Posia, I have left with the general designation of Che-whan. The Chinese and Pepo-whans often call them Bon-whan. They occupy a part of the water shed of the island about the head-waters of the river that flows through the valley of Posia and into the Formosan channel near Changwha, and of other streams that flow into the Pacific. They are said to belong to a nation or confederacy, of over thirty villages, under one chief. They are very small and inferior looking, hardly averaging five feet in height, but very muscular from their life spent in climbing up and down their steep mountains. Their dress is made of a species of nettle, perhaps the ramil plant, which they cultivate, and which the women weave into narrow strips of very strong and durable, but somewhat coarse cloth, which is generally ornamented with red and blue stripes woven in. The only clothing of the men is a coarse sleeveless shirt of this cloth, which comes down to the middle of the thigh. I saw a couple of men among them wearing nothing but narrow (tapa rabos), not so wide as the hand, made apparently from the hair of some animal, woven, and colored red. They were said to belong to another, but friendly tribe. The women wear a sort of short tunic or kilt."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

INVESTIGATION OF SOCIAL ORGANIZATION OF THE CHALA'ABUS PAIWAN, PINGTUNG HSIEN

WEI HWEI-LIN
Translated by CHEN CHI-LU

This is a preliminary report of the field-works among the Chala'abus Paiwan of Pingtung Hsien. Members who participated were Messrs. Ho Ting-jui, Tang Mei-chun, Huang Hsün-ch'eng and the present writer.

Chala'abus village was chosen because: it is one of the important and old tribes of the Central Paiwan, and, is the center of the Chimo racial group of the Paiwan. We have noted after the field-session that the village had other significances: (1) The village consisted of twelve aristocratic households whether of the Chimo or of the Paiwan groups. The village organization was thus rather complicated in structure. (2) The dwelling houses and their arrangement had been well preserved in their original form. (3) Old traits in material culture, such as stone-engraving, wood-carving, designed weaving, and embroidery, had been also well kept. (4) The ethnic character is rather conservative. They have been comparatively less influenced by the Japanese and the Chinese as compared to the other groups of the tribe.

Because of the limitation of time and investigators, we emphasized tribal organization and chieftanship of the village. Our field-work was undertaken from Feb. 1 to 15. Because of the complexity of the culture, the investigation is by no means a complete one.

SETTLEMENT TYPE AND DUAL ORGANIZATION

Chala'abus village is situated on the south-eastern slope of Mt. Nan-ta-wu and stands on the northern bank of the Lai-i River or the Upper Lin-pien River. The population of Chala'abus village was 158 households and 948 persons at the time of our investigation. With the Exception of 12 households who had moved to Chinasan which lies between the village site and the plain below it and formed a separate hamlet by themselves, all the other 146 households were concentrated on the two adjacent fan-shaped slopes which in the present report are referred to as the village site. The village of Chala'abus hence consisted of two parts: the south and the north-parts. Each of them occupied a fan-shaped slope. The south-part was called Chinimoan or "the living land of the Chimo", and the north-part Pinaiwanan or "the living land of the Paiwan". The village site was on a slope of 30 degree to 45 degree inclination, with the width north to south 80 M., and length east to west 100 M. Dwelling houses, including floors and roofs, were built of slate. All these houses had small front yards paved with slate. A continuous row of houses of the same level had their yards adjacent on the same level; but communication between two rows of houses was by means of narrow stair-ways, because the front yards of houses in the rear row were always on a level with the roofs of the front houses. The village is thus in a terrace form. Chinimoan consisted of eight terraces, and Pinaiwanan ten. Each terrace had a row

50: Ruey E-5 (1955) 1955

AD1 Formosa
Formosan Aborigines
AD4
Atayal

ETHNOGRAPHICAL INVESTIGATION OF SOME ASPECTS OF THE ATAYAL, CHIN-SHUI TS'UN, MIAOLI HSIEN

RUEY YIH-FU, HO TING-JUI,
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CH'IU CH'I-CH'IEN
Translated by CHEN CHI-LU

I. THE ATAYAL OF CHIN-SHUI TS'UN

Chin-shui Ts'un is situated on the banks of both the Wen-shui River [*lali²oŋ lilax*] or the Upper Hou-lung River and its tributary the Pa-kua-li River [*ya²oŋ toanoq*], while Tung-hsi-shui Mountain rises to the south and Heng-lung Mountain to the north of it. The Chin-shui Atayal was originally a branch of the *Tseo²le²* Tribe, and was formerly called the Wen-shui Fan or Wen-shui Tribe. According to Y. Sayama, the Wen-shui Fan originally included eight villages, but at the time of his investigation, there were only four villages: *paqali* (included a part of *xalo*), *tapilas* (included a part of *seqa²on*, or *taojan*), *ma²ao*, and *saxe²an* (included *saβulok*, *sayata*, and a part of *seqa²an*). Approximately at the same time, U. Mori also recorded only four village-names of the "six-villages of Ta-hu Fan, which were *paqali*, *tapilas*, *taojan* (*seqa²an*) and *saxe²an*. Later on, at the time of N. Utsurikawa's investigation (about 25 years ago) it was reported that there were only *paqali* and *tapilas*, and *saxe²an* known merely by name. The *Takasagozoku-chosasho* (*The Investigation Report on Formosan Aborigines*) published in 1937 by the Japanese Government accorded with Utsurikawa's statement and stated that *paqali* had a population of 29 households, 133 persons, and *tapilas* 41 households, 217 persons. In the present investigation, we discovered that besides *tapilas* which is situated on the southern bank of the Wen-shui River, and *paqali* on both banks of the Pa-kua-li River, there is Ho-ti Village which is situated on the northern bank of the Wen-shui River. This Ho-ti Village is also called *saxe²an* by the Atayal, but the dwellers are no longer the *Tseo²le²*, they are mostly the *ʃiaqalo* of the *Seqoleq* Tribe, or the people of the *loxkax* Village. A part of them are the *pasqalan*, or the people of *məʃiŋo* Village. *qaino-βotox*, one of our informants, related that: "The *ʃiaqalo* originated in the place called *xabun-totonan*. In time of the Chief *βota-momots*, they had moved to *jaβayan* and *loxqax*, and settled there for about three or four generations. They moved again to *wanpala* in 1925, because they had found that the lands of *jaβayan* and *loxqax* were not arable. In 1936, those who lived in *loxqax* had been coerced by the Japanese government to move to the northern bank of the Wen-shui River and there they formed the present Ho-ti Village; and those who lived in *jaβayan* to *laqus* of Nan-chuang Hsiang. The latter had moved again (between 1947-1949) to Heng-lung-shan and formed the present *jaβayan* or

50: Ruey E-5 (1955) 1955 AD1 Formosa Formosan Aborigines AD4
Atayal

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Distribution of the Atayal Ethnic Groups of Chin-shui Ta'un, Miaoli Hsien

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/E 127 b (facing p. 30, Chinese text)

50: Ruey E-5 (1955) 1955 ADl Formosa
Formosan Aborigines
Atayal AD4

mɔqalaqa Village." On the slope north of Ho-ti Village there is a village of 10 households, 62 persons, which is generally referred to as *saβulok* or *tsaβulok*. According to Y. Sayama, *saβulok* was originally one of the "eight villages of the Wen-shui Fan", and was formed by joining the village of *sayata*, later on it was annexed by *saxe²an*; but we found that the inhabitants of *saβulok* today belong to the village of *paqali*. On the slope east of Ho-ti Village there are 5 households, generally called *taojan*, this name has been found in Mori's book, and today, the people form a part of *tapilas*. Sayama stated that *taojan* was originally one of the "eight-villages of the Wen-shui Fan" but was annexed early by *tapilas*. Mori stated that *tapilas* had subordinated *maqao*, which Sayama called *ma²ao*, another one of the "eight villages of the Wen-shui Fan". *The Investigation Report on Formosan Aborigines* records that *ma²oa* was annexed by *tapilas* in 1928. In the present investigation, the following account had been given by the vice-chief of *tapilas*: The people of *maqao* originally lived around *ulai*, but now none of them can be found there." The present *tapilas* consists of two *camil* (the term *camil* will be explained later). One is *tapilas*, its meaning is not known; the other is *meililax*, it is the native name of the Wen-shui River. The *tapilas* originally lived in the valley 10 km. west to Hu-shan. In time when the informant's grandfather *taimo-la²on* was the chief, the Japanese government had coerced the *tapilas* to move to Hu-shan which is situated on the bank of the Wen-shui River, and appointed *qaino-βawan*, the grandfather of Chief *βujoŋ-tolai*, to be the chief, and *taimɔ-la²oŋ* to be the vice-chief." So, the present Chin-shui Ts'un consists of the people from *tapilas*, *paqali*, *loxqax* or *saxe²an*, as well as *jaβaŋan* or *mɔqalaqa*.

II. KIN GROUPS

The Kin group forms the nucleus of all kinds of Atayal social organization. The *tapilas* Atayal have four kinds of kin groups. The following description is summarized from the information which was given by *joqex-etex* and *βujoŋ-tolai*:

1. *βaβu²an*

It is the fundamental unit to found an *alaŋ* or a *qalaŋ* (village). *βaβu²an* may be defined as family. A "family" comes into being with the marriage of a mating pair. Atayal marriage is strictly monogamous. One always leaves one's "family of orientation" and erects a new house and forms one's "family of procreation" which is called *otox* or *qotox βaβu²an* by the Atayal, after he is married. Therefore, a "family" generally includes a married couple and their offsprings. But Atayal *βaβu²an* is different from that of the so called nuclear family of the western civilization which consists of only kins of two generations. In the Atayal, the only son or the youngest son of the family always remains in his parent's family even after he is married. So, it may consist of kins of three generations, and may be an extended family. In some occasions, if the condition of the house is favourable, the eldest or second son may also remain in the house after he is married. If the only son or the youngest son is disliked by

51: Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

different localities, so that their cultures, though similar, are not uniform. The native tribes also differ considerably in the degree to which they have been acculturated and in the type of culture change that has taken place.

The Ami

The Ami live in the Taitung Rift Valley, which runs in approximately a north-south direction for 150 kilometres along the east coast of Formosa. Some Ami live on the east coast proper. The Ami tribe is the largest on Formosa. They are divided into five groups by dialect and cultural differences. The number of households and population of each group, based on the census of 1937, are as follows:

Group	No. of households	Population
Pei-nan	859	9546
Heng-ch'un	461	4403
Hai-an	1159	11760
Hsiu-ku-luan	2008	15861
Nan-shih	1713	8436
Total	6200	50006

The chief traits of the Ami are intensive agriculture and fishing; pile dwellings; paddle-and-anvil pottery; long wooden shields; feather headdresses; clans[1]; matrilineal descent and matrilocal residence; classificatory or Malayan kinship terminology; parent-child nymic linkage; and age-grades.

Tavarong is a town of 5,000 population situated in the central part of the Taitung Rift Valley, in Hualien Hsien. It belongs to the Hsiu-ku-luan group and is regarded by the Ami themselves as the oldest settlement in the whole Ami area. About one per cent of the Tavarong townsmen are Christians; the rest hold to their native religion.

Gods, spirits, and souls

The Ami term for gods, which include also spirits and souls, is *kawas*. The Tavarong Ami believe in two kinds of *kawas*. The first kind, which may be considered natural gods, include *maratau*, *tšidar*, *borar*], and others. *maratau* is a male tutolary deity who resides in heaven. According to informant Maran-Namo?, *maratau* is the god of "politics and strength". In former days, when the Ami were at war with their neighbors, the Atayal, they prayed to *maratau* for protection[2]. *tšidar* is the female sun goddess, and *borar*] the male moon god. The sun goddess is held to be more powerful than the moon god. Maran-Namo? while explaining the designs on the houseposts of the house of the *kakita:n* (priest), stated that *tšidar* is the almighty deity and holds the supreme position over

1. Utsurikawa [1935] reported about 55 clan names for the Ami, but he gave no clan names north of the Vataan, Tavarong, and Karuran areas.
2. According to Furuno [1954:3-42], *maratau* is connected with headhunting and is the god of crops and game, as well as being the war god.